ROMAN CATHOLICISM

H B COXON : PREFACE BY
MGR. R H BENSON

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ROMAN CATHOLICISM

AN EXPLANATION OF CATHOLIC BELIEF TAKEN FROM OFFICIAL SOURCES

By H. B. COXON

WITH A PREFACE BY MGR. R. HUGH BENSON

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PREFACE

THERE is a considerable truth in the statement that clothes are an expression of character—a truth that is not modified by the fact that fashions change while character, generally speaking, does not. For changes in fashion—changes so sweeping as from a doublet to a frock-coat, or from armour to khaki—denote, so far as they are genuine, a change not in the character of human nature but in its environment and needs.

This is a very homely parable, yet it is a tolerable illustration of some very august and sacred truths concerning the most sacred and august thing in the world—the Mystical Body of Christ. This, in itself, is even more unchangeable than human nature, since it is human nature ratified and sanctified by the Divine; it is unchangeable in its substance, that is to say, as in its life, its commission, and its message. It cannot in these things be either augmented or increased; the Divine impulse of the Divine Revelation with which its Divine Creator charged it remains as eternal as Himself; more emphatically of this New Law, even than of the Old, may it be said that not one jot or tittle of it can pass away. All else may change: heaven and earth may pass away. This, then, is the first necessary statement concerning Catholicism. As the author of the following pages points out, no definition of doctrine uttered by the divine Voice of the Church on earth is in any sense whatever an addition to the original deposit of truth committed to her at the beginning; no *apparent* modification or correction made by the same authority is a withdrawal of any definition previously made; both are alike nothing more or less than a more exact form of statement of the unchangeable Creed of the Church. The Apostolic Symbol and the Creed of Pope Pius IV. are merely various assertions of the same facts.

Yet presentations of these unchangeable truths do change, whether in words or ceremonies or discipline, exactly as dress changes, and exactly for the same reasons—viz.: because the

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environment and the needs of corresponding with this environment changes. (The parallel is not, of course, adequate; but it will serve.) For example, so long as men fought face to face, actual protection was more necessary than protective colouring, and men wore flashing plate-armour. Now that they fight at a distance of five miles with weapons for which there is no sufficient body-armour, thin khaki has taken its place. In the same kind of way, therefore, do the outward presentations and protections of vital truth vary in accordance with the attacks made upon it. It was sufficient in pre-Arian days to proclaim that Jesus was the Son of God; but so soon as men began, under cover of this phrase, to deduce that He was therefore inferior to His Father, it became necessary to show that the analogy meant His identity of substance, but not an essentially second position.

As with doctrine, so with other matters, even the most minute. As society passed from medievalism to a pseudo-classicism, in architecture, in the cut of clothes, and in modes of speech, as well as in the realms of thought, it became necessary, if the Church was to hold her old intimate position in earthly life, that she too should permit her fashions to change: she retained, for example, her sacrificial vestment, but she cut away its folds; she still set her altar up as the instrument of Sacrifice, but she made it of white marble and white wood and carved sacrificial wreaths upon it, and covered it with a multitude of wax candles. And, once more, as national characteristics began finally to be obliterated, and Society to seek to be cosmopolitan, the Church too met the movement by augmenting her centralisation, and Ireland, for instance, is found to be reproducing the details of Rome.

Now this is a vast and most suggestive theme. Volumes could no doubt be written upon the development which the Church permits in order to keep step with the development of the world. She is in the world, although her spirit is not only not of the world but directly antagonistic to it. Yet she is in the world, and is compelled, therefore, if she is to be adequate to her commission, to compromise, to adapt herself, to make concessions, in every realm of her activity in matters that do

not directly involve her unchangeability. She, like the Apostle of the Gentiles, must seek to be all things to all men if by that means she may save some; and it is precisely for the preservation of the amazing delicacy of this balance—for the retention, intact, of her Divine deposit of truth, on the one side, and, on the other, for her guidance and her pliability in matters in themselves indifferent—that the unique prerogative of Infallibility has been bestowed upon herself and her Pontiff. No merely human society could face such a task; either it would become frozen and stereotyped in rigidity (as in the Oriental schismatics) or so diverse as to lose all coherence (as in Western Protestantism): no human society, in fact, even with the help of national or temperamental limitations, has been able to preserve the balance. It has been reserved for Her, to whom alone the necessary power has been given, to face, not merely a country or a group of nations, not merely three centuries or ten—to face the whirling vagaries of a whole world and the changes of nearly two thousand years, and to be so faithful to both her duties—that of fidelity to the past and sympathy with the present—as to elicit from one half of her enemies the charge that she is too rigid, and from the other half that she is too pliant!

Certain, however, as these two principles are, the distinguishing of them naturally remains a matter of difficulty to superficial thinkers as well as to those who know nothing really of her history and her claims. It is extraordinarily easy for such as these to argue, for example, that since the fashion of her clothing has changed, or a few of the phrases on her lips, her character and mind must have changed also: that since she cuts her vestments in England now according to late French models, and not as they were cut "in the second year of King Edward VI.," she is not the Church of the English which once she was, and even that her doctrine of the Holy Sacrifice itself has become modified; that since she has explained what she means by Transubstantiation, therefore she used once to permit Transaccidentation to be taught—in a word, that her explanations must be either withdrawals or new assertions, or she would not have made them!

It is largely for the help of these undiscerning persons, as well, perhaps, as of Catholics more faithful than understanding, that the following book has been put together. The author, using almost entirely the words of Councils, has attempted to extricate the two strands that confusion of mind is so apt to entangle, and to show what elements they are in Catholicism, which remain static and unaffected by any phrases that may be used about them. Of course, to the theologian there is no confusion whatever; he knows perfectly well, for example, that the Church's faith on the subject of relics has nothing whatever to do with the authenticity of any particular relic, and that the evidence for the latter rests upon completely different grounds from those on which she invokes the saints and honours their bones; he knows quite well that expressions used in popular devotion, even though tolerated by authority, are not necessarily exact, scientifically, and may even be misleading to some minds. He knows, that is to say, that the Infallibility of the Church is one thing, her explicit authority another, and her tolerating power (so to say) is a third—that these bind in varying degrees and for different reasons and in different directions. But all are not theologians; and it is perfectly possible for those who are not, even with the best intentions, to become confused as to what is "of faith"—of the character and mind of the Church, so to say—and what is of mere atmosphere or popular assumption. It is for the clearing of some of these issues that the author has compiled this admirable book—not to draw false oppositions, as has been done in the past, between the "official" Church and the Infallible, but rather to distinguish some of those beliefs which, tolerated by the Church, are found devoutly useful to some minds, though not to all, from those imperishable and unchangeable truths which, expressed more and more fully as times go by, remain for ever the substance of that Divine Revelation, by the knowledge of which, and by correspondence with which, our souls are saved.

ROBERT HUGH BENSON.

ROMAN CATHOLICISM

INTRODUCTION

Our knowledge of any system of life is, from the nature of things, largely dependent upon its expression in concrete lives, and upon the external methods by which it seeks to mould them. We judge of religions by their forms and the ordering of their places of worship, and while this is, in many ways, a just method of criticism, a little thought will at once make it clear that it has obvious limitations, and may indeed lead to a completely erroneous conclusion.

The unsightly statues and pictures in some of the Catholic churches in the slums of our great cities might suggest to the hasty that Catholicism, if it does not absolutely foster a debased art, is certainly inimical to the highest art. Yet it is hardly necessary to point out that most of the world's treasures of art were produced under the ægis of Catholicism, when indeed there was no other religion at all in Christendom.

It was my privilege some time ago to visit a Carthusian monastery. As I entered the church I became conscious of an unfamiliar atmosphere, and I gradually

realised that in many ways it offered a complete contrast to the vast majority of Catholic churches. There was no statue of any kind. Above the altar was a painting such as one might see in any Anglican church. Six candlesticks stood upon the altar, and a huge candlestick stood on each side of the sanctuary. A small lamp hung by a chain from the roof, which was of plain grey stone. For the rest, the sanctuary was of oak panelling, simple but beautiful. The whole sanctuary had a striking air of severe simplicity, almost of bareness. Its features were not long in making an impression upon me, and as I compared the restraint of the "furniture" of this with the more sordid profusion of other Catholic churches, my mind drew a conclusion which, though not very profound, has momentous consequences.

Clearly, I reasoned, these things which offend me in some churches cannot be essential to Catholicism; and from this I came to inquire what *is* essential to Catholicism, and how it can be known.

Now it is by no means easy to discover what is the essence of Catholicism, and Catholicism is not in any way singular in this. The essence of anything is the last thing to be known. What are first grasped are all those external qualities which commonly describe a thing to our minds. Only a small percentage of men can say what is the essence of man, while there is no one who cannot recognise one.

Yet we might agree that the essence of Catholicism

is the reception of a creed or body of beliefs on the outward visible authority of a Church, which is held to be the representative of God upon earth. We should then be driven to inquire what the creed professed by Catholics is, and, still further, in what sense the different articles are to be taken. For it is a fact of history that while Christendom professed to believe "in one God, the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord," a vast body of Christians held, as the Nicene Creed states, that Christ is "of one substance with the Father, God of God, Light of Light, very God of very God," while others explained the article in the Apostles' Creed as a virtual denial of Christ's divinity.

Clearly, then, to understand a religion we must know not only its creed but also in what sense the various articles are to be interpreted. In the case of Catholicism there is no dearth of explanations of what Catholics believe, and many come from very high ecclesiastical authorities. Yet in spite of this there is ever a slight suspicion attaching to such explanations. The normal man ever distrusts an apologist. Perhaps, he thinks, the apologist over-states one point or understates another to meet some current objection. There is this much of truth in this tendency, that it is extremely difficult ever to be quite normal under a hostile attack. One is apt to lay stress on things which are comparatively unimportant, and to forget the essential bearings of the question.

There is one witness, fortunately, which cannot be suspected of being betrayed by heat or argument, and that is the General Councils of the Church. One might add the testimony of the Popes, but to some their witness would not seem so cogent as that of the Councils in which from time to time the bishops from all over the world meet together to deliberate on questions of faith and morals.

Two of these General Councils stand out from the others to the modern mind—the Council of Trent and the Vatican Council. On these two depend the faith which Catholics hold to-day. In one way or another, by canon or decree, the Council of Trent traversed almost the whole, certainly all the controversial parts of the Catholic faith. Meeting at Trent in the Austrian Tirol, its deliberations were spread, with several interruptions, over the eighteen years between 1545 and 1563, and the resolutions were signed at the close by the 4 presiding cardinals, 2 other cardinals, 3 patriarchs, 25 archbishops, 168 bishops, 7 abbots, 7 generals of religious orders, and 39 procurators of absent archbishops and bishops.

These resolutions were later embodied by Pope Pius IV. in what is now called "the Creed of Pius IV.," or "the Trent Profession of Faith." One article of this creed runs: "I likewise undoubtingly receive and profess all other things which the Sacred Canons and General Councils, and particularly the holy Council of Trent, have delivered, defined, and declared." This article is to be noted here as clearly pointing out the supreme

authority which the explanations of the General Council have.

In the form of the Creed of Pope Pius IV. in use to-day the words "and the Œcumenical Vatican Council" occur after the words "and particularly the holy Council of Trent." The Vatican Council, which met in 1870, is really notable, not as the careless observer may think, for defining the dogma of Papal Infallibility, but for traversing the much more pressing question of the reasonableness of faith, and the faithfulness of reason.

From the proceedings of these two Councils, then, I have drawn the explanations of Catholic belief which are here appended to the articles they expound; and when I have said this I have explained why it seems unnecessary to add any words of my own even where the points have not always been elaborated so much as one might to-day desire.

Here is the ultimate touchstone of Catholicism. It is not a statement or explanation drawn up especially for the benefit of non-Catholics. It is pre-eminently the domestic measure used by Catholics themselves. While, therefore, one may legitimately condemn a practice, it is unjust to attribute this to the Church if its clear and formal teaching does not sanction the practice.

THE CREEDS

THE first thing then to discover is what is the creed which the Catholic Church professes. In the Creed of Pope Pius IV., the Nicene Creed is called "the creed which the holy Roman Church uses." This creed forms part of the Mass, as the Apostles' Creed and the Athanasian Creed do of the Canonical Prayers which every priest says daily. The Athanasian Creed is only said on certain special occasions. All the creeds assume the existence of a definite revelation, "the deposit of faith" [1] which they seek to enshrine and express.

One very obvious inference from this use of various creeds is that, since it cannot be thought that a priest at one time of the day believes only what is contained in the Apostles' Creed and later holds all the articles of the Creed of Pius IV., the creeds are not opposed to one another, and that the shorter creeds must be taken to enshrine explicitly the cardinal truths of faith and fewer of those which are not so fundamental. Not that he would be considered a Catholic who would to-day subscribe to the Apostles' Creed only. Catholicism means a very definite mentality and tempera-

[1] See pp. 27, 29, 74.

mentality, a very definite outlook[1] on all that man knows of God and man's relations to him. But I do not mean more when I have repeated the whole Creed of Pius IV., than when I have sincerely said, "I believe whatsoever the Catholic Church teaches." I have merely defined my faith more explicitly.

This tendency to make the creeds more explicit is a necessary condition of religious life and growth, and stated in this way, it is at once clear how inaccurate it is to look upon a truth which is now explicitly announced in the creed as something new. Clearly it is new in a way. Thousands of Catholics may have died, for instance, who, before 1870, would not have believed in Papal Infallibility. But this would not prove that the dogma of Papal Infallibility is wrong, or new; or that to-day it is not of faith, any more than similar conclusions would be just in the case of the words in the Nicene Creed "And the Son," announcing the Procession of the Holy Ghost from the Son of God. The words are generally held to have been inserted in the Nicene Creed in the sixth century. It is therefore reasonable to suppose that many thousands of Christians in the early Church must have died without believing that article of faith, although the majority of

[1] This idea is suggested by the broad submission to the mind of the Church indicated in such statements in the Creed of Pius IV. as, "I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church." "I likewise undoubtingly receive and profess all other things which the Sacred Canon——"

Christians professed it then as the Catholic Church and the Protestant Churches profess it to-day.

The profession of a creed is a condition of that unity which Catholics, following the wording of the Nicene Creed and remembering the prayer of our Lord,[1] hold to be a mark of the true Church. When living, active minds are ever pondering the objects of faith, it is natural that what was at first almost instinctive and uncorrelated will tend to become systematised. Lines of growth will make their appearance, some which will be true lines of growth, others which will be growth in wrong directions, fundamentally lines of decay. Here comes in the function of definition, making creeds more explicit. Normally, a clearly recognisable tendency will distinguish what is true from what is false; but it may become necessary to the Church as guardian of that revelation which she holds God committed to her through his Son to lay down what are the true lines of growth, that so the faith may not suffer in its purity. It is conceivable that, had Luther not revolted from the Church, the Nicene might still have been the most explicit of the creeds, with belief and practice as they are to-day.

The clause above-mentioned as now included in the Nicene Creed is a case in which the Church pointed out in what direction the truth lay. Similarly, the words in the second article of the creed, "the only begotten Son of God, born of the Father before all ages. God of God,

[1] See pp. 65, 66.

Light of Light, true God of true God, begotten not made, consubstantial to the Father——" These words, which more definitely describe the nature of the Son of God, were implicitly contained in the Apostles' Creed, but explicitly also in the Nicene Creed. Again, it would be almost more stupid psychologically than historically to think that the articles inserted in the Tridentine profession of faith were *new*, in any ordinary sense, or that they (like the words of the Nicene Creed defining the nature of Christ) had not been long believed by the vast majority of all Christians. Once more, the Immaculate Conception of the Blessed Virgin Mary, which was defined in 1854, can with little difficulty be traced back to the early Fathers of the Church. No Catholic holds or is compelled to hold that the Fathers all believed this article of faith. The problem had not arisen. They may not have known anything of the terms. But in the first five centuries the Virgin Mary is spoken of as being unstained by sin of any kind,[1] is called "the earth before it was accursed," "in all things unstained," "super-innocent," &c., and the Council of Trent has (see p. 92) more than a strong hint of it, for it expressly announces that what it has said of Original Sin does not apply to her.

There is no need here to labour this point. A prejudiced mind will gain nothing from a more elaborate

[1] *Ency. Brit.* (eleventh edition), article on the "Immaculate Conception," and Passaglia, *De Immaculato Deiparæ Semper Virginis Conceptu*, vol. iii., passim.

argumentation, and the fair-minded will at once see that there is at least a *prima facie* case to send it for trial. It would be comparatively easy to have filled this little book by tracing the development of any given article of faith. All that I maintain here is that it is utterly stupid both psychologically and historically to suggest that when an article is announced explicitly in a creed it is therefore *a new belief*, while, of course, I admit that it is a new *necessary* belief.

A comparison of the creeds (pp. 20–91) will show how the faith of Catholics has developed. It is hardly necessary again to point out that the Tridentine profession of faith represents what all the Western Church believed before the Reformation.[1] It was this creed which Pope Pius IX. and the fathers of the Vatican Council recited in the second session of the Council, January 6, 1870. The same creed, slightly changed since the Vatican Council, is in use to-day.

This creed may, then, be taken as a fairly full and adequate definition of the chief heads of the Catholic faith. The explanations which I have here added to the different articles are drawn from the Acts of the Council of Trent and the Vatican Council. It may appear strange that many of the articles of the creed which might reasonably seem to call for explanation are here left without any comment. This is due to a

[1] The Council of Trent held its first session just two months before Luther died.

variety of reasons. Firstly, I have not been able to find official explanations of every article and every term in an article; secondly, the articles which are left without explanation are those which may be considered common to believers, and the position of unbelievers has been approached from the fundamental ground of the reasonableness of faith; and, thirdly, if I had collected every word of a General Council which bore upon the articles and their terms this little book would not have contained them. For the explanation of the divinity of Christ I have set down the words of the Athanasian Creed,[1] since (1) this is the official explanation, and (2) it is necessary to point out that, while there is much objection to the creed outside the Catholic Church, there is none within.

The proceedings of the Vatican Council have been translated from the Latin (as given in Denziger's *Enchiridion*), but those of the Council of Trent have been taken almost word for word from the translation published in 1848 by the Rev. J. Waterworth, though even here the English has been compared with Denziger's Latin, and slightly changed where it seemed to lack any clearness.

It will thus be seen that every effort has been made to achieve accuracy. The paragraphing is not the same as the original, the change being made simply for convenience.

[1] Translated by me from the breviary Latin.

1 *The Apostles Creed*	2 *The Nicene Creed*
I believe in God, the Father Almighty, Creator of heaven and earth;	I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

God the Creator

The holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, the Creator and Lord of heaven and earth, almighty, everlasting, immeasurable, unfathomable, infinite in understanding and will and in every perfection; who being one single, wholly simple and changeless spiritual substance, is to be held truly and essentially distinct from the world, most blessed in himself and of himself, and ineffably exalted over all things which besides him exist or are conceivable.

This the only true God of his goodness and almighty power, not to increase his happiness, nor to attain but to manifest his perfection by the perfections which he conferred upon creatures, from the beginning of time

3 *Creed of Pius IV.*	4 *Post-Tridentine Developments (To-day)*
[The Tridentine Profession of Faith. This creed commenced with the words: "I —, with a firm faith, believe and profess all and each one of those things contained in the Creed which the holy Roman Church uses, namely :"—(the Nicene Creed follows, and then the paragraphs in this column in the order of the numbers).]	

freely wrought both spiritual and corporeal nature, that is to say, the angelic and the material, and then the human as constituted both of spirit and matter.

All things which God wrought he watches over and governs by his providence reaching mightily from end to end, and ordering all things sweetly. For all things are naked and open to his eyes, those things even which are future in the free action of his creatures. [Dogmatic Constitutions of the Vatican Council, Session 3, Chap. 1.]

Revelation

The same holy Mother Church maintains and teaches that God, the beginning and end of all things, can certainly be known by the natural light of human reason from things created; for the invisible things of

him from the creation of the world are clearly seen, being understood by the things that are made; but that it has pleased his wisdom and goodness to reveal to the human race in another and supernatural way himself and the eternal decrees of his will,—witness the apostle: God, having spoken at sundry times and in divers manners in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son.

It is owing to this divine revelation, indeed, that those divine truths which are not of themselves beyond the power of human reason, can be known by all, even in the present condition of mankind, readily, certainly, and with no taint of error. It is not for this reason, however, that revelation is to be held absolutely necessary; but because God, of his infinite goodness, has destined man for a supernatural end, namely, to share divine blessings, which are altogether beyond human intelligence; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. [Chap. 2.]

Faith

Since man is wholly dependent upon God, his Creator and Lord, and created reason is absolutely subject to uncreated Truth, we are bound to yield full obedience of understanding and will to God by faith in his revelation. This faith, which is the beginning of man's

salvation, is, according to the Catholic Church, a supernatural virtue, whereby, through the inspiration and help of God's grace, we believe the things revealed by him to be true, not because the natural light of reason perceives their intrinsic truth, but for the sake of the authority of God himself who reveals them, who can neither be deceived nor deceive. For faith, as the apostle witnesses, is the substance of things to be hoped for, the evidence of things that appear not.

But in order that the homage of our faith might be in harmony with reason, God willed that there should be added to the internal helps of the Holy Spirit exterior proofs of his revelation, namely, divine facts, and, beyond all, miracles and prophecies, which since they clearly show the almighty power and infinite wisdom of God, are the most certain proofs of divine revelation, adapted to the understanding of all. Whence both Moses and the prophets and pre-eminently Christ our Lord himself, were the authors of many and most manifest miracles and prophecies; and we read of the Apostles: But they, going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed. And further it is written: We have the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place.

Yet although the assent of faith is by no means a blind act of the mind, no one can consent to the Gospel teaching, which is necessary to attain salvation, without

the illumination and inspiration of the Holy Spirit, who grants to all sweetness in consenting to and believing the truth. Whence faith itself, although it should not work by charity, is a gift of God, and its act is a work pertaining to salvation, by which man yields to God himself free obedience, consenting to and co-operating with his grace which he could resist.

Moreover, by divine and catholic faith all those things are to be believed which are contained in the Word of God written or handed down, and those which, as being divinely revealed, are proposed for belief by the Church either by a solemn judgment or by her ordinary and universal daily teaching.

Since, however, without faith it is impossible to please God, and to attain to the fellowship of his children, it follows that no one is ever justified without faith, nor shall any one ever attain life everlasting unless he persevere therein to the end. But so that we may be able to fulfil the obligation of embracing the true faith and of constantly persevering in it, God through his only begotten Son instituted the Church, marking it with evident signs of his institution, so that it may be known to all men as the guardian and teacher of the revealed word.

For to the Catholic Church alone belong all those many and so wonderful signs which have been divinely arranged as evidence of the credibility of the Christian faith. And the Catholic Church itself, by its wonderful spreading abroad, its eminent holiness and inexhaustible

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fruitfulness in every good work, by its Catholic unity and unconquerable stability is a great and perpetual motive of credibility and an incontestable testimony to its own divine mission.

So that, like a standard set up unto nations, it both attracts to itself those who do not yet believe, and also makes clear to its children the firm foundation upon which rests the faith they profess. Moreover, its testimony is efficaciously assisted by divine power. For the most merciful Lord not only moves and helps by his grace those who stray, that they may be able to arrive at the knowledge of truth; but he also confirms by his grace those whom he has called from darkness into his own admirable light, so that in that light they may persevere; never deserting any who do not desert him. Whence there is no comparison between the state of those who by the heavenly gift of faith have adhered to Catholic truth, and those who, following human opinion, cleave to a false religion; for those who have received the faith under the Church's teaching can never have a just cause for changing or doubting that faith.

This being so, giving thanks to God the Father, who has made us worthy to be partakers of the lot of the Saints in light, let us not neglect so great a salvation, but with our eyes fixed on Jesus, the author and finisher of our faith, let us hold fast the confession of our hope without wavering. [Chap. 3.]

Faith and Reason

Moreover, the perpetual consent of the Catholic Church has held, and holds, that there is a twofold order of knowledge, distinct not only in principle but also in object; in principle, because in the one our knowledge is by natural reason, and in the other by divine faith; in object, because, besides those things to which natural reason can attain, there are proposed for our belief mysteries hidden in God, which, unless divinely revealed, cannot be known. Whence the Apostle, who bears witness that God is known through his creation by the Gentiles, when writing of the grace and truth which come by Jesus Christ, says: We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world unto our glory; which none of the princes of this world knew; . . . but to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God. And the only-begotten Son himself gives thanks to the Father, because he has hid these things from the wise and prudent, and has revealed them to little ones.

And indeed reason, enlightened by faith, when it seeks persistently, piously and soberly, attains by a gift of God some, and that a most fruitful, understanding of mysteries; both from the analogy of those things which it naturally knows, and from the connection which exists between the mysteries themselves,

and their bearing upon the last end of man ; but reason is never rendered capable of understanding mysteries in the same way that it does those truths which constitute its proper object. For by their very nature the divine mysteries so far transcend the created understanding that, even when revealed and believed, they remain hidden with a veil of faith itself, and shrouded in some obscurity so long as we are on our pilgrimage, far from God, in this mortal life ; for we walk by faith and not by sight.

Yet although faith is above reason, there can never be any real disagreement between faith and reason ; since the same God who reveals mysteries and infuses faith has set the light of reason in the human mind ; and God cannot deny himself, nor can truth ever contradict truth. The most fruitful cause of such falsely apparent contradictions is either that the dogmas of faith have not been understood and expounded according to the mind of the Church, or that opinion has been taken for the verdict of reason. Hence we define that every assertion contrary to a truth of enlightened faith is wholly false.

Moreover, the Church, which when it received the Apostolic office of teaching was also charged with safeguarding the deposit of faith, has the divine right and the duty of proscribing false science, lest any should be ensnared by philosophy and vain fallacy. All faithful Christians, therefore, are not only forbidden to defend as legitimate conclusions of science such opinions as

1	2
And in Jesus Christ, his only Son, our Lord;	And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God, Light of Light: true God of true God: begotten, not made, consubstantial to the Father; by whom all things were made.

are known to be contrary to the teaching of faith, more especially if they have been condemned by the Church, but moreover are by all means bound to hold them errors which assume the false guise of truth.

Further, not only can faith and reason never contradict one another, but they mutually aid one another, for right reason proves the foundations of faith, and by its light fosters the science of divine things; and faith frees and preserves reason from error, and fills it with abundant knowledge. Hence, so far is the Church from opposing the study of human arts and sciences, that she in many ways helps and promotes it. For the Church does not ignore nor contemn the benefits which the arts and sciences have rendered to human life, but rather holds that, coming from God, the Lord of all sciences, if they are rightly followed, they, by the help of his grace, lead to God. Nor does the Church forbid that any science should in its own circle use its own principles and methods; but, while recognising this

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just liberty, it is vigilantly on the alert lest sciences, by opposing the divine teaching, should take to themselves errors, or, skirmishing beyond their own spheres, should usurp and disturb the function of faith.

For the teaching of faith which God has revealed has not been given like a philosophical discovery, to be perfected by human wit; but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. And it is on account of this that that meaning of the sacred dogmas is perpetually to be retained which our holy Mother the Church has once declared; and that sense is never to be departed from, under the name of a deeper understanding of them. And hence, may the understanding, science and wisdom of each and all, of every man as of the whole Church, at all times, increase and flourish exceedingly; but in its own peculiar sphere, namely, in the same dogma, the same sense, and the same judgment. [Chap. 4.]

1	2
Who was conceived by the Holy Ghost;	Who, for us men, and for our salvation, came down from heaven,

The Holy Trinity

We worship one God in Trinity and Trinity in unity; neither confusing the persons, nor separating the substance; for one is the person of the Father, another that of the Son, and another that of the Holy Spirit; but the Father, Son, and Holy Spirit have one divinity, equal glory, co-eternal majesty. As is the Father, such

3	4
I also profess that there are truly and properly seven sacraments of the New Law,[1] instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, although not all of them are necessary for everyone. Namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Order cannot be repeated without the sin of sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid sacraments. (3) I likewise profess, that in the Mass there is offered to God a true, proper, and propitiatory Sacrifice for the living	

is the Son, and such the Holy Spirit; the Father uncreated, the Son uncreated, the Holy Spirit uncreated; immeasurable the Father, the Son immeasurable, immeasurable the Holy Spirit; eternal the Father, eternal the Son, the Holy Spirit eternal; and yet there

[1] A fairly full and simple explanation of the seven sacraments was given about 1439 by Pope Eugenius IV. in the Bull *Exultate Deo* for the benefit of the Armenians.

1	2

are not three eternals, but only one eternal; as there are not three uncreated, nor three immeasurables, but one uncreated, and one immeasurable; in the same way the Father is almighty, the Son almighty, the Holy Spirit almighty: and yet there are not three almighties, but one almighty; so is the Father God, the Son God, the Holy Spirit God: and yet there are not three Gods, but there is one God; likewise the Father is Lord, the Son Lord, the Holy Spirit Lord: and yet there are not three Lords, but only one Lord; since, as Christian truth compels us to confess each person severally to be God and Lord; so the Catholic religion

3	4
and the dead. And that in the most holy sacrament of the Eucharist, there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. I also confess that under each kind alone, Christ whole and entire, and a true Sacrament is received. (5)	

forbids us to say there are three Gods or Lords. The Father is made by none, nor created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Spirit is of the Father and Son, not made, nor created, nor begotten, but proceeding. One then is the Father, not three Fathers; one the Son, not three Sons; one the Holy Spirit, not three Holy Spirits; and in this Trinity none is before or after, none greater or less, but all three persons are together co-eternal and co-equal. So that in all things, as has been already said, both unity in Trinity and the Trinity in unity must be worshipped. [Athanasian Creed.]

The Eucharist—as a Sacrifice

Forasmuch as, under the former Testament, according to the testimony of the Apostle Paul, there was no perfection, because of the weakness of the Levitical priesthood; there was need, God, the Father of mercies, so ordaining, that another priest should rise, according to the order of Melchisedech, our Lord Jesus Christ, who might consummate, and lead to what is perfect, as many as were to be sanctified. Hence, our God and Lord, though he was about to offer himself once on the altar of the cross unto God the Father, there to effect, through his death, an eternal redemption; yet, because that his priesthood was not to perish with his death, in the Last Supper, on the night in which he was betrayed,—that he might leave to his own beloved spouse the church, a visible sacrifice, such as the nature of man requires, whereby that bloody sacrifice, once to be accomplished on the cross, might be represented, and the memory thereof remain even unto the end of the world, and its salutary virtue be applied to the remission of those sins which we daily commit,—declaring himself constituted a priest for ever, according to the order of Melchisedech, he offered up to God the Father his own body and blood under the species of bread and wine; and under the symbols of those same things, he delivered his own body and blood to be received by his Apostles, whom he then constituted priests of the New Testament; and by those words, Do this in com-

memoration of me, he commanded them and their successors in the priesthood to make this offering even as the Catholic Church has always understood and taught.

For, having celebrated the ancient Paschal sacrifice, which the multitude of the children of Israel offered in memory of their going out from Egypt, he instituted the new Paschal sacrifice, himself to be offered, under visible signs, by the Church through priests, in memory of his own passage from this world unto the Father, when by the shedding of his own blood he redeemed us, and delivered us from the power of darkness, and translated us into his Kingdom. [Dogmatic Decrees of the Council of Trent, Session 22, Chap. 1.]

And forasmuch as, in this divine sacrifice which is celebrated in the mass, that same Christ is contained and offered in an unbloody manner, who once offered himself in a bloody manner on the altar of the cross; the holy Synod teaches, that this sacrifice is truly propitiatory, and that by means thereof we obtain mercy, and find grace in seasonable aid, if we draw nigh to God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the offering thereof, and granting the grace and gift of repentance, forgives even heinous crimes and sins. For the victim is one and the same, who then offered himself on the cross, the manner alone of offering being different. The fruits indeed of which oblation, namely, of that bloody one, are received most

plentifully hrough this unbloody one; so far is this latter from derogating in any way from the former offering. Wherefore, not only for the sins, punishment, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to a tradition of the Apostles. [Chap. 2.]

And although the Church has been accustomed at times to celebrate certain masses in honour and memory of the Saints, she does not therefore teach, however, that sacrifice is offered unto them, but unto God alone, who crowned them; whence neither is the priest wont to say, I offer sacrifice to thee, Peter, or Paul, but, giving thanks to God for their victories, he implores their patronage, that they may vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth. [Chap. 3.]

And whereas such is the nature of man, that, without external helps, he cannot easily be raised to the meditation of divine things; therefore has holy Mother Church instituted certain rites, for example, that certain things be pronounced in the mass in a low, and others in a loud, tone. She has likewise employed ceremonies, such as mystic benedictions, lights, incense, vestments, and many other things of this kind, derived from an apostolical discipline and tradition, whereby both the majesty of so great a sacrifice might be recommended, and the minds of the faithful be excited, by those

visible signs of religion and piety, to the contemplation of those most sublime things which are hidden in this sacrifice. [C ap. 5.]

The sacred and holy Synod were fain indeed that, at each mass, the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental participation of the Eucharist, that thereby a more abundant fruit might be derived to them from this most holy sacrifice; but if this be not always done, it does not therefore condemn, as private and unlawful, but approves of and therefore commends, those masses in which the priest alone communicates sacramentally; since those masses also ought to be considered as truly common, partly because the people communicate spiritually thereat, partly also because they are celebrated by a public minister of the Church, not for himself only, but for all the faithful, who belong to the body of Christ. [Chap. 6.]

Although the mass contains great instruction for the faithful people, nevertheless it has not seemed expedient to the Fathers that it should be everywhere celebrated in the language of daily speech, wherefore the ancient usage of each church, and the rite approved of by the holy Roman Church, the mother and mistress of all churches, being in each place retained, in order that the sheep of Christ may not suffer hunger, nor the little ones ask for bread, and there be none to break it unto them, the holy Synod charges pastors, and all who have the cure of souls, that they frequently, during

the celebration of mass, expound either themselves, or by substitutes, some portion of those things which are read at the mass, and that, among the rest, they explain some mystery of this most holy sacrifice, especially on the Lord's days and festivals. [Chap. 8.]

As a Sacrament

This sacred and holy Synod delivering here, on this venerable and divine sacrament of the Eucharist, that sound and genuine doctrine, which the Catholic Church —instructed by our Lord Jesus Christ himself, and by his Apostles, and taught by the Holy Ghost, who day by day brings to her mind all truth—has always retained, and will preserve even to the end of the world, forbids all the faithful of Christ to presume to believe, teach, or preach henceforth concerning the holy Eucharist, otherwise than as is explained and defined in this present decree.

In the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant,—that our Saviour himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, he be, in many other places, sacramentally present to us in his own substance, by a manner of existing which, though we can scarcely express it in words, yet can

we conceive, by the understanding illuminated by faith, and we ought most firmly to believe, to be possible unto God.

For thus all our forefathers, as many as were in the true Church of Christ, who have treated of this most holy sacrament, have most openly professed, that our Redeemer instituted this so admirable sacrament at the Last Supper, when, after the blessing of the bread and wine, he testified, in express and clear words, that he gave them his own very body and his own blood; words which—recorded by the Holy Evangelists and afterwards repeated by Saint Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the Fathers—it is indeed a most unworthy crime that they should be wrested by certain contentious and wicked men to fictitious and imaginary metaphors, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as the pillar and ground of truth, has detested as satanical these inventions devised by wicked men. [Session 13, Chap. 1.]

Whence, our Saviour would also that this sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live by his life who said: He that eateth me, the same also shall live by me; and as an antidote, through which we may be freed from daily faults and be preserved from mortal sins. He would, furthermore, have it a pledge of our glory to come, and everlasting happiness,

and thus be a symbol of that one body whereof he is the head, and to which he would fain have us as members be united by the closest bond of faith, hope, and charity, that we might all speak the same things, and that there might be no schisms among us. [Chap. 2.]

And because Christ, our Redeemer, declared that which he offered under the species of bread to be truly his own body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation. [Chap. 4.]

Laymen and clerics when not consecrating are not obliged, by any divine precept, to receive the sacrament of the Eucharist under both species; and it cannot by any means be doubted, without injury to faith, that communion under either species is sufficient for them unto salvation. For although Christ, the Lord, in the Last Supper, instituted and delivered to the apostles this venerable sacrament in the species of bread and wine, that institution and delivery do not thereby signify that all the faithful of the Church are bound, by the institution of the Lord, to receive both species.

But neither is it rightly gathered, from that discourse which is contained in the sixth chapter of St. John,

however it be understood by the various interpretations of holy Fathers and Doctors, that the communion of both species was enjoined by the Lord; for he who said: Except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you, also said: He that eateth this bread shall live for ever; and he who said: He that eateth my flesh and drinketh my blood hath everlasting life, also said: The bread that I will give is my flesh for the life of the world; and, finally, he who said: He that eateth my flesh and drinketh my blood, abideth in me and I in him, said, nevertheless: He that eateth this bread shall live for ever. [Session 21, Chap. 1.]

The holy Synod furthermore declares that this power has ever been in the Church, that, in the dispensation of the sacraments, their substance being untouched, it may ordain, or change, what things soever it may judge most expedient, for the profit of those who receive, or for the veneration of the said sacraments, according to the varying circumstances, times, and places. And this the Apostle seems not obscurely to have intimated, when he says: Let a man so account of us, as of the ministers of Christ, and the dispensers of the mysteries of God.

And indeed it is sufficiently manifest that he himself exercised this power, as in many other things, so in regard to this very sacrament; when, after having ordained certain things touching the use thereof, he says: The rest I will set in order when I come.

Wherefore, holy Mother Church, knowing this her authority in the administration of the sacraments, although the use of both species has, from the beginning of the Christian religion, not been unusual, yet, in progress of time, that custom having been already very widely changed, she, induced by weighty and just reasons, has approved of this custom of communicating under one species, and decreed that it be held as a law; which it is not lawful to reprobate, or to change at pleasure, without the authority of the Church itself. [Chap. 2.]

It moreover declares, that although, as hath been already said, our Redeemer, in that Last Supper, instituted, and delivered to the apostles this sacrament, in two species, yet ought it to be acknowledged, that Christ whole and entire and a true sacrament is received under either species alone; and that therefore, as regards the fruit thereof, they who receive one species alone are not defrauded of any grace necessary to salvation. [Chap. 3.]

Preparation to Receive the Sacrament

If it is unseemly for any one to approach to any of the sacred functions unless he approach holily; assuredly, the more the holiness and divinity of this heavenly sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it but with great reverence and holiness, especially as we read in the Apostle those words full of terror: He that eateth and drinketh

unworthily, eateth and drinketh judgment to himself. Wherefore, he who would communicate, ought to recall to mind the precept of the Apostle : Let a man prove himself. Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the Sacred Eucharist without previous sacramental confession. [Session 13, Chap. 7.]

Reservation of the Eucharist

The custom of reserving the holy Eucharist in a sacred place is so ancient, that even the age of the Council of Nicea recognised that usage. Moreover, as to carrying the sacred Eucharist itself to the sick, and carefully reserving it for this purpose in Churches, not only is it exceedingly conformable to equity and reason, but it is also found enjoined in numerous councils, and is a very ancient observance of the Catholic Church. [Session 13, Chap. 6.]

The Sacrament of Penance

God, who knoweth our frame, being rich in mercy, hath bestowed a remedy of life even on those who may, after baptism, have delivered themselves over to the servitude of sin and the power of the devil—the sacrament, to wit, of Penance, by which the benefit of the death of Christ is applied to those who have fallen after baptism.

The Lord principally instituted the sacrament of Penance when, after his resurrection, he breathed upon his disciples, saying: Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. By which action so signal, and words so clear, the consent of all the Fathers has ever understood, that the power of forgiving and retaining sins was communicated to the apostles and their lawful successors, for the reconciling of the faithful who have fallen after baptism. [Session 14, Chap. 1.]

The form of the sacrament of Penance, wherein its force principally rests, consists in those words of the minister, I absolve thee, etc.; to which words certain prayers are, according to the custom of the holy Church, suitably joined, which nevertheless by no means belong to the essence of that form, neither are they necessary for the administration of the sacrament itself. But the acts of the penitent himself—namely, Contrition, Confession, and Satisfaction—are, as it were, the matter of this sacrament. And inasmuch as these acts are, by God's institution, required in the penitent for the integrity of the sacrament, and for the full and perfect remission of sins, they are for this reason called the parts of Penance. But the thing signified indeed and the effect of this sacrament, so far as regards its force and efficacy, is reconciliation with God, which sometimes, in persons who are pious and who receive this sacrament with devotion, is wont to be followed by

peace and serenity of conscience and great consolation of spirit. [Chap. 3.]

Although it sometimes happens that this contrition is perfect through charity, and reconciles man with God before this sacrament be actually received, the said reconciliation, nevertheless, is not to be ascribed to that contrition, independently of the desire of the sacrament which is included therein. And as to that imperfect contrition, which is called attrition, because that it is commonly conceived either from the consideration of the turpitude of sin, or from the fear of hell and of punishment, it declares that if, with the hope of pardon, it exclude the wish to sin, it not only does not make a man a hypocrite, and a greater sinner, but that it is even a gift of God, and an impulse of the Holy Ghost—who does not indeed as yet dwell in the penitent, but only moves him—whereby the penitent, being assisted, prepares a way for himself unto justice.

And although this (attrition) cannot of itself, without the sacrament of Penance, conduct the sinner to justification, yet does it dispose him to obtain the grace of God in the sacrament of Penance. For, smitten profitably with this fear, the Ninevites, at the preaching of Jonas, did fearful penance and obtained mercy from the Lord. Whence falsely do some calumniate Catholic writers, as if they had maintained that the sacrament of Penance confers grace without any good motion on the part of those who receive it, a thing which the Church of God never taught, or thought;

and falsely also do they assert that Contrition is extorted and forced, not free and voluntary. [Chap. 4.]

From the institution of the sacrament of Penance, as already explained, the universal Church has always understood that the entire confession of sins was also instituted by the Lord, and is of divine right necessary for all who have fallen after baptism; because that our Lord Jesus Christ, when about to ascend from earth to heaven, left priests his own vicars, as presidents and judges, to whom all the mortal sins, into which the faithful of Christ may have fallen, should be carried, in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins.

For it is manifest, that priests could not have exercised this judgment without knowledge of the cause; neither, indeed, could they have observed equity in enjoining punishments, if the said faithful should have declared their sins in general only, and not rather specifically, and one by one. Whence it is gathered that all the mortal sins, of which, after a diligent examination of themselves, they are conscious, must needs be by penitents enumerated in confession, even though those sins be most hidden, and committed only against the two last precepts of the decalogue—sins which sometimes wound the soul more grievously, and are more dangerous, than those which are committed outwardly. For venial sins, whereby we are not ex-

cluded from the grace of God, and into which we fall more frequently, although they be rightly and profitably, and without any presumption, declared in confession, as the custom of pious persons demonstrates, yet may they be omitted without guilt, and be expiated by many other remedies.

But, since all mortal sins, even those of thought, render men children of wrath and enemies of God, it is necessary to seek also for the pardon of them all from God, with an open and modest confession. And hence, while the faithful of Christ are careful to confess all the sins which occur to their memory, they without doubt lay them all bare before the mercy of God to be pardoned; whereas they who act otherwise, and knowingly keep back certain sins, such set nothing before the divine bounty to be forgiven through the priest. For if the sick be ashamed to show his wound to the physician, his medical art cures not that which it knows not of.

We gather furthermore, that those circumstances which change the species of the sin are also to be explained in confession; because that, without them, the sins themselves are neither entirely set forth by the penitents, nor are they known clearly to the judges, and it cannot be that they can estimate rightly the grievousness of the crimes, and impose on the penitents the punishment which ought to be inflicted on account of them. Whence it is unreasonable to teach that these circumstances have been invented by idle men,

or that one circumstance only is to be confessed, to wit, that one has sinned against a brother.

But it is also impious to assert that confession, enjoined to be made in this manner, is impossible, or to call it a slaughter-house of conscience; for it is certain that in the Church nothing else is required of penitents but that, after each has examined himself diligently and searched all the folds and recesses of his conscience, he confess those sins by which he shall remember that he has mortally offended his Lord and God; whilst the other sins, which do not occur to him after diligent thought, are understood to be included as a whole in that same confession, for which sins we confidently say with the prophet: From my secret sins cleanse me, O Lord.

Now the very difficulty of a confession like this, and the shame of making known one's sins, might indeed seem a grievous thing, were it not alleviated by the so many and so great advantages and consolations which are most assuredly bestowed by absolution upon all who worthily approach to this sacrament. For the rest, as to the manner of confessing secretly to a priest alone, although Christ has not forbidden that a person may—in punishment of his sins, and for his own humiliation, as well as for an example to others as for the edification of the Church that has been scandalised—confess his sins publicly, nevertheless this is not commanded by a divine precept; neither would it be very prudent to enjoin by any human law that sins,

especially such as are secret, should be made known by a public confession.

Wherefore, since the secret sacramental confession, which was in use from the beginning in holy Church, and is still also in use, has always been commended by the most holy and the most ancient Fathers with a great and unanimous consent, the vain calumny of those is manifestly refuted who are not ashamed to teach, that confession is alien from the divine command and is a human invention, and that it took its rise from the Fathers assembled in the Council of Lateran. For the Church did not, through the Council of Lateran, ordain that the faithful of Christ should confess—a thing which it knew to be necessary, and to be instituted of divine right—but that the precept of confession should be complied with, at least once a year, by all and each, when they have attained to years of discretion. Whence, throughout the whole Church, the salutary custom is, to the great benefit of the souls of the faithful, now observed, of confessing at that most sacred and that most acceptable time of Lent —a custom which this holy Synod most highly approves of and embraces, as pious and worthy of being retained. [Chap. 5.]

The Ministry of Confession

The holy Synod declares all those doctrines to be false, and utterly alien from the truth of the Gospel, which perniciously extend the ministry of the keys to

any others soever besides bishops and priests, imagining, contrary to the institution of this sacrament, that those words of our Lord: Whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven; and: Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained — were in such wise addressed to all the faithful of Christ indifferently and indiscriminately, as that every one has the power of forgiving sins—public sins, namely, by rebuke, provided he that is rebuked shall acquiesce, and secret sins by a voluntary confession made to any individual whatsoever.

It also teaches that even priests, who are in mortal sin, exercise, through the virtue of the Holy Ghost which was bestowed in ordination, the office of forgiving sins as the ministers of Christ, and that their sentiment is erroneous who contend that this power exists not in bad priests. But although the absolution of the priest is the dispensation of another's bounty, yet is it not a bare ministry only, whether of announcing the Gospel, or of declaring that sins are forgiven, but is in the nature of a judicial act, whereby sentence is pronounced by the priest as by a judge. And therefore the penitent ought not so to confide in his own personal faith as to think that—even though there be no contrition on his part, or no intention on the part of the priest of acting seriously and absolving truly—he is nevertheless truly

and in God's sight absolved on account of his faith alone. [Chap. 6.]

The Sacrament of Matrimony

The first parent of the human race, under the influence of the Divine Spirit, pronounced the bond of matrimony perpetual and indissoluble when he said: This now is bone of my bones, and flesh of my flesh; wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. But, that by this bond two only are united and joined together, our Lord taught more plainly when, rehearsing those last words as having been uttered by God, he said: Therefore now they are not two, but one flesh; and straightway confirmed the firmness of that tie, proclaimed so long before by Adam, by these words: What therefore God hath joined together, let no man put asunder.

But, the grace which might perfect that natural love, and confirm that indissoluble union, and sanctify the married, Christ himself, the founder and perfecter of the venerable sacraments, earned for us by his passion; as the Apostle Paul intimates, saying: Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it; adding shortly after: This is a great sacrament; but I speak in Christ and in the Church. Whereas, therefore, matrimony, in the evangelical law, excels in grace, through Christ, the ancient marriages; with reason have our holy Fathers,

the Councils, and the tradition of the universal Church always taught that it is to be numbered amongst the sacraments of the new law, raging against which impious men of this age have not only had false notions touching this venerable sacrament, but, introducing, according to their wont, under the pretext of the Gospel, a carnal liberty, they have by word and writing asserted, not without great injury to the faithful of Christ, many things alien from the sentiment of the Catholic Church, and from the usage approved of since the times of the apostles. The holy and universal Synod, wishing to meet the rashness of these men, has thought it proper, lest their pernicious contagion may draw more after it, that the more remarkable heresies and errors of the above-named schismatics be exterminated, by decreeing against the said heretics and their errors the following anathemas. [Session 24.]

If any one saith that the Church has erred, in that she hath taught, and doth teach, in accordance with the evangelical and apostolical doctrine, that the bond of matrimony cannot be dissolved on account of the adultery of one of the married parties; and that both, or even the innocent one who gave not occasion to the adultery, cannot contract another marriage during the lifetime of the other; and that he is guilty of adultery who, having put away the adulteress, shall take another wife, as also she who, having put away the adulterer, shall take another husband; let him be anathema. [Canon 7.]

Marriage and Virginity

If any one saith, that the marriage state is to be placed above the state of virginity, or of celibacy, and that it is not better and more blessed to remain in virginity, or celibacy, than to be united in matrimony, let him be anathema. [Canon 10.]

Nuns

The holy Synod, having in view the freedom of the profession on the part of virgins who are to be dedicated to God, ordains and decrees, that if a girl, being more than twelve years of age, desires to take the religious habit, she shall not take that habit, neither shall she, nor any other, at a later period, make her profession, until the bishop—or, if he be absent, or hindered, his vicar, or some one deputed thereunto by them, and at their expense—has carefully examined into the inclination of the virgin, whether she has been compelled or enticed thereunto, or knows what she is doing; and that if her will be found to be pious and free, and she have the qualifications required by the rule of that convent and order, and if also the convent be a suitable one, it shall be free for her to make her profession. And that the bishop may not be in ignorance as to the time of profession, the Superioress of the convent shall be bound to give him notice thereof a

1	2
born of the Virgin Mary;	and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.

month beforehand; but if she do not acquaint him therewith, she shall be suspended from her office, for as long a period as the bishop shall think fit.

The holy Synod places under anathema all and each of those persons, of whatsoever quality or condition they may be, clerics or laymen, Seculars or Regulars, or with whatsoever dignity invested, who shall, in any way whatsoever, force any virgin, or widow, or any other woman whatsoever—except in the cases provided for by law—to enter a convent against her will, or to take the habit of any religious order, or to make her profession; as also all those who lend their counsel, aid, or countenance thereunto; and those also who, knowing that she does not enter into the convent

3	4
	We declare, pronounce and define, that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, was, by a singular grace and privilege of the Omnipotent God, by reason of the foreseen merits of Jesus Christ the Saviour of the human race, preserved immune from all stain of original sin, is revealed by God and is therefore to be firmly and constantly believed by all the faithful.[1]

voluntarily, or voluntarily take the habit, or make her profession, shall, in any way, connive at that act, by their presence, or consent, or authority.

It also subjects to a like anathema those who shall, in any way, without a just cause, hinder the holy wish of virgins, or other women, to take the veil, or make their vows. [Session 25, Chap. 17.]

The Incarnation

But it is necessary to eternal salvation that one should also truly believe the incarnation of our Lord Jesus Christ. This, then, is the right faith, that we

[1] The definition of the Immaculate Conception taken from the Bull *Ineffabilis Deus*, December 10, 1854.

1	2
Suffered under Pontius Pilate, was crucified, dead, and buried.	He was crucified also for us under Pontius Pilate. He suffered and was buried ;
He descended into hell ; the third day he rose again from the dead ;	and the third day he rose again according to the Scriptures.
he ascended into heaven ; sitteth at the right hand of God the Father Almighty ;	He ascended into heaven, and sitteth at the right hand of the Father.
from thence he shall come to judge the living and the dead.	And he shall come again with glory to judge the living and the dead ; of whose Kingdom there shall be no end.
I believe in the Holy Ghost ;	And I believe in the Holy Ghost, the Lord and Life-giver, who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified ;

believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God is he begotten of the substance of the Father before time, and man born of the substance of his mother in time ; perfect God, perfect man : constituted of a reasonable soul and human flesh ; equal to the Father as to his godhead, less than the Father in his humanity. Who, while

3	4

yet he is God and man, is not two, but one Christ. But one not by the conversion of his Divinity into flesh, but by the taking of the manhood into God ; one altogether not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man : so God and man is one Christ. [Athanasian Creed.]

1	2
	who spake by the Prophets.

Sinlessness of the Virgin Mary

If any one saith, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able, during his whole life, to avoid all sins, even those that are venial, except by a special privilege from God, as the Church holds in regard to the Blessed Virgin, let him be anathema. [Session 6, Canon 23, Council of Trent.]

The Bible

In order that the purity of the Gospel may be preserved in the Church; which Gospel, before promised through the prophets in the holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with his own mouth, and then commanded to be preached

3	4
I also admit the Holy Scriptures, according to that sense which our holy Mother the Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.	

by his Apostles to every creature, as the fountain of both saving truth and moral discipline; and seeing clearly that this truth and discipline are contained in the written books, and the unwritten traditions which, received by the Apostles from the mouth of Christ himself, or from the Apostles themselves by the dictation of the Holy Ghost, have come down even unto us, transmitted as it were from hand to hand; the Synod, following the examples of the orthodox Fathers, receives and venerates, with an equal affection of piety and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—as also the said traditions, as well those appertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession.

The Canon of the Bible

And it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in any one's mind which are the books that are received by this Synod. They are as set down here below: Of the Old Testament: the five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, four books of Kings, two of Paralipomenon, the first book of Esdras, and the second, which is entitled Nehemias; Tobias, Judith, Esther, Job, the Davidical Psalter, containing a hundred and fifty psalms; the Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch; Ezechiel, Daniel; the twelve minor prophets, namely, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggæus, Zacharias, Malachias; two books of the Machabees, the first and the second. Of the New Testament: the four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles, written by Luke the Evangelist; fourteen epistles of Paul the Apostle, that to the Romans, two to the Corinthians, to the Galatians, the Ephesians, the Philippians, the Colossians, two to the Thessalonians, two to Timothy, those to Titus, Philemon, and the Hebrews; two of Peter the Apostle, three of John the Apostle, one of the Apostle James, one of Jude the Apostle, and the Apocalypse of John

the Apostle. But if any one receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, and knowingly and deliberately contemn the traditions aforesaid; let him be anathema. [Session 4, Decree 1.]

Furthermore, in order to restrain petulant spirits, it decrees that no one, relying on his own skill, shall—in matters of faith, and of morals pertaining to the building up of Christian doctrine—by wresting the sacred Scripture to his own meanings, presume to interpret the said sacred Scripture contrary to that sense which holy Mother Church, whose office it is to judge of the true sense and interpretation of the holy Scriptures, hath held and doth hold, or contrary to the unanimous consent of the Fathers, even though such interpretations were never to be at any time published. [Decree 2.]

Supernatural revelation, according to the faith of the universal Church, declared by the holy Synod of Trent, is contained in the written books and unwritten traditions, which, having been received by the Apostles from the mouth of Christ himself, or by the Apostles themselves from the dictation of the Holy Spirit, handed on, as it were, from hand to hand, have come down to us. These books of the Old and New Testament are to be received, as sacred and canonical, whole with all their parts, as they are set forth in the decree of the same council, and are contained in the ancient Latin

1	2
the Holy Catholic Church;	And I believe one Holy, Catholic, and Apostolic Church.

Vulgate edition. The Church holds them to be sacred and canonical, not because, being composed by mere human industry, they were afterwards approved by her authority, nor because they contain revelation free

3	4
I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church. (1)	
I acknowledge the Holy, Catholic Apostolic, Roman Church for the Mother and mistress of all Churches, and I promise true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. (9)	
I likewise undoubtingly receive and profess all other things which the Sacred Canons, and General Councils, and particularly the holy Council of Trent has delivered, defined and declared. And I condemn, reject, and anathematise all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematised. (10)	[1] I likewise undoubtingly receive and profess all other things which the Sacred Canons, and General Councils, and particularly the holy Council of Trent, and the Œcumenical Vatican Council has delivered, defined and declared, and in particular concerning the supremacy and infallible teaching of the Roman Pontiff. And I condemn, reject and anathematise all things contrary thereto, and all heresies which the Church had condemned, rejected and anathematised.

from all error, but because, written by the inspiration of the Holy Ghost, they have God for their author, and as such have been delivered to the Church itself.

[1] Modified from column 3 since 1870.

But since that which the holy Synod of Trent decreed concerning the interpretation of divine Scripture for the good of souls to curb the petulant has been at times wrongly explained, we, renewing the same decree, declare this to be its sense, that in the matters of faith and morals, pertaining to the building up of Christian doctrine, that is to be taken as the true sense of Holy Scripture which our holy Mother Church, whose office it is to judge of the true sense and interpretation of holy Scripture, held and holds; and therefore that no one may interpret holy Scripture contrary to this sense or contrary to the unanimous consent of the Fathers. [Vatican Council, Session 3, Chap. 2.]

Exposition of the Scriptures

The same sacred and holy Synod, adhering to the pious constitutions of the Sovereign Pontiffs, and of approved councils, and embracing and adding to them; that the heavenly treasure of the sacred books, which the Holy Ghost has with the greatest liberality delivered unto men, may not lie neglected, hath ordained and decreed, that, in those churches where there is found to be a prebend, prestimony, or other stipend, whatever it may be called, destined for lecturers in sacred theology, the bishops, archbishops, primates, and other Ordinaries of those places shall force and compel, even by the withdrawing of the fruits, those who hold such prebend, prestimony, or stipend, to expound and interpret

the said sacred Scripture, either personally, if they be competent, or otherwise by a competent substitute, to be chosen by the said bishops, archbishops, primates, and other Ordinaries of those places. But, for the future, let no such prebend, prestimony, or stipend be bestowed save on competent persons, and those who can themselves discharge that office, and otherwise let the provision made be null and void. [Council of Trent, Session 5, Chap. 1.]

The Catholic Church

The Eternal Shepherd and Bishop of our souls, in order that he might make perennial the saving work of his redemption, determined to build the holy Church in which, as in the house of the living God, all the faithful might dwell together in the bond of one faith and charity. Whence, before he entered into his glory, he asked the Father, not for the Apostles only, but also for those who should believe in him through their preaching, that all might be one, as he the Son and the Father are one.

Then, as he sent the Apostles whom he had chosen to himself from the world, as he himself had been sent by the Father, so he willed that to the end of the world there should be pastors and teachers in his Church. Moreover, in order that the episcopate itself might be one and undivided, and that by means of a closely united priesthood all believers might be pre-

served in unity of faith and communion, setting blessed Peter over the rest of the Apostles, he fixed in him the enduring principle of both kinds of unity and its visible foundation, on the strength of which the everlasting temple should be grounded, and the majesty of the Church in the firmness of that faith should be lifted up to heaven.

And because the gates of hell with a daily increasing hatred are rising up on every side against the divinely laid foundation, to overthrow, if that were possible, the Church, we, for the preservation, safety, and increase of the Catholic flock, with the approval of the Sacred Council, judge it necessary to propose for the belief and acceptance of all the faithful, according to the ancient and the constant faith of the universal Church, the doctrine concerning the institution, perpetuity, and nature of the sacred Apostolic primacy, in which consists the force and solidity of the entire Church, and to proscribe and condemn the contrary errors so hurtful to the Lord's flock. [Vatican Council, Session 4, Constitution 1, *Concerning the Church of Christ.*]

Institution of the Apostolic Primacy in Blessed Peter

We therefore teach and declare that, according to the testimony of the Gospel, primacy of jurisdiction over the universal Church of God was immediately and directly promised and conferred upon the blessed Peter

the Apostle by Christ the Lord. For to Simon alone, to whom he had already said: Thou shalt be called Cephas, after he had confessed, saying: Thou art the Christ, the Son of the living God, the Lord addressed those solemn words: Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed it to thee, but my Father, who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. And upon Simon alone Jesus after his resurrection conferred the jurisdiction of chief pastor and ruler over all his flock, saying: Feed my lambs, feed my sheep.

To this manifest teaching of the Holy Scriptures, as it has ever been understood by the Catholic Church, are clearly opposed the perverse opinions of those who, distorting the form of government established by Christ the Lord in his Church, deny that upon Peter alone, beyond all the other Apostles, separately or together, a true and particular primacy of jurisdiction was conferred by Christ; or of those who assert that the same primacy was not bestowed immediately and directly upon blessed Peter himself, but upon the Church, and through her on Peter as minister of the Church. [Chap. 1.]

Perpetuity of the Primacy of Blessed Peter in the Roman Pontiffs

That which in the blessed Apostle Peter, Jesus Christ our Lord, the prince of shepherds and great shepherd of the sheep, instituted to secure the perpetual health and enduring good of the Church, of necessity must ever persist on the same authority in the Church, which, founded upon the rock, will stand firm to the end of the world. For there can be no doubt, and it is known to all ages, that the holy and most blessed Peter, the prince and head of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom of our Lord Jesus Christ, the Saviour and Redeemer of the human race, and that he lives, presides, and gives judgment even to this day in his successors the bishops of the holy See of Rome, which was founded by him and consecrated by his blood.

Whence, whosoever succeeds to Peter in this Chair obtains from Christ's own institution Peter's primacy over the universal Church. The disposition of truth therefore remains as it was, and blessed Peter, still living in the rock's strength which he received, has not given up the governance, once accepted, of the Church. For this reason it has ever been necessary that every Church—that is to say, the faithful throughout the world—should be in communion with the Church of

Rome on account of its more powerful sovereignty; in order that in this See, from which the rights of venerable communion spread to all, they might as members associated in their head grow together into one compact body. [Chap. 2.]

Power and Nature of the Primacy of the Roman Pontiff

Whence, starting from the clear witness of the sacred writings, and adhering to the plain and straightforward decrees both of Our Predecessors the Roman Pontiffs and the General Councils, we renew the definition of the œcumenical Council of Florence, which binds all Christ's faithful to believe that the holy Apostolic See and the Roman Pontiff holds a primacy over the whole world; and that the same Roman Pontiff is the successor of the blessed Peter, prince of the Apostles, and true Vicar of Christ, head of the whole Church, and father and teacher of all Christians; and that power was given him in blessed Peter, by our Lord Jesus Christ, to feed, rule, and govern the universal Church; as is also contained in the acts of the œcumenical Councils and in the sacred canons.

We teach, therefore, and declare that by the Lord's ordinance the Roman Church has sovereignty of ordinary power over all other Churches, and that this jurisdiction of the Roman Pontiff, which is truly that of a bishop, is immediate; and that to it all, both pastors

and faithful of every rite and dignity, both as individuals and collectively, by their obligation of hierarchical subordination and true obedience, are subject, not only in whatsoever concerns faith and morals, but also in whatsoever belongs to the discipline and governance of the Church throughout the world; so that by holding fast with the Roman Pontiff unity, both of communion and of profession of the same faith, the Church of Christ may be one flock under one supreme shepherd. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.

But so far is this power of the Supreme Pontiff from working any detriment to that ordinary and immediate power of episcopal jurisdiction, by which bishops, who have been placed by the Holy Spirit to succeed to the place of the Apostles, as true shepherds feed and rule the flocks severally committed to them, that this very power is insisted upon, strengthened and vindicated by the supreme and universal Pastor; according to the words of St. Gregory the Great: My honour is the honour of the universal Church. My honour is the enduring strength of my brothers. Then am I truly honoured, when due honour is not denied to each and every one.

Moreover, to this supreme power of the Roman Pontiff of governing the universal Church, is attached, in the exercise of his office, the right of free communion with the pastors and flocks of the whole Church, that they

may be taught and ruled by him in the way of salvation. Whence we condemn and reprobate the opinions of those who maintain that it is lawful to impede this communion between the supreme head and the pastors and their flocks; or who make this communion subservient to the secular power, contending that what is settled by the Apostolic See, or under its authority, for the government of the Church, has neither force nor value unless it be confirmed by the consent of the secular power.

And since by the divine right of the Apostolic primacy the Roman Pontiff is set over the universal Church, we also teach and declare that he is the supreme judge of the faithful, and that in all causes which may be decided by the Church one may appeal to his ruling, but that none may try the ruling of the Apostolic See, whose authority has no superior. Whence they have strayed from the right path of truth who hold that it is permissible to appeal from the judgments of the Roman Pontiffs to an œcumenical Council, as to an authority higher than that of the Roman Pontiff. [Chap. 3.]

The Infallible Teaching of the Roman Pontiff

Further, this Holy See has ever held, the constant practice of the Church confirms, and the œcumenical Councils, especially those in which the East met the West in the bond of faith and charity, have de-

clared that supreme teaching power is included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, prince of the Apostles, holds over the Church. For the Fathers of the Fourth Council of Constantinople, treading in the footsteps of their predecessors, made this solemn profession: Salvation firstly consists in keeping the rule of the true faith. And since we cannot set aside the saying of our Lord Jesus Christ, Thou art Peter, and upon this rock I will build my Church, these things which have been said are proved in effect, because in the Apostolic See the Catholic religion has ever been maintained stainless, and her celebrated teaching holy. Hence, desiring not to be separated in any way from this faith and doctrine, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the whole and true solidity of the Christian religion.

And, with the approval of the Second Council of Lyons, the Greeks made this profession: The holy Roman Church has supreme and full sovereignty over the whole Catholic Church, which sovereignty it truly and humbly recognises that it has received with the fulness of power from the Lord himself, in the person of blessed Peter, prince and head of the Apostles, whose successor is the Roman Pontiff; and as it is bound before all others to defend the truth of faith, so also, if any questions concerning the faith arise, they should be defined by its judgment.

Finally, the Council of Florence defined that: The Roman Pontiff is the true Vicar of Christ, head of the whole Church and the father and teacher of all Christians; and that to him in blessed Peter our Lord Jesus Christ gave the full power of feeding, ruling, and governing the universal Church.

In fulfilment of this pastoral office, Our Predecessors strove ever unweariedly to spread abroad the salutary doctrine of Christ among all the nations of the earth, and with equal care watched that where it had been received it might be preserved pure and undefiled. Hence the bishops of the whole world, at one time singly, at another assembled in synod, following the long-established custom of Churches and the form of the ancient rule, informed this Apostolic See of those dangers especially which appeared in matters of faith, that, where the faith can suffer no defect, there the losses of faith might be most effectually made good. And the Roman Pontiffs, as the condition of times and circumstances suggested, now assembling œcumenical Councils, or searching the mind of the Church scattered abroad over the world, at times by particular synods, again using other helps which divine providence supplied, defined those things to be held, which with God's help they had recognised as in harmony with the sacred Scriptures and apostolic traditions.

For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might declare new doctrine, but that through his assistance

1	2
the communion of Saints :	

they might preserve holily and expound faithfully the revelation or deposit of faith delivered through the Apostles. Their apostolic teaching the venerable Fathers have embraced and the holy orthodox Doctors have venerated and followed; fully conscious that this See of Saint Peter remains ever free from all error, according to the divine promise of our Lord and Saviour made to the prince of his disciples : I have prayed

3	4
I steadfastly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. (6) I also affirm that the power of granting Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. (8) Likewise that the Saints reigning together with Christ are to be honoured and invoked, and that they offer prayers to God for us, and that their relics are to be held in veneration: I most firmly assert that the images of Christ, of the Mother of God ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration are to be given them. (7)	

for thee that thy faith fail not; and thou being once converted, confirm thy brethren.

Hence this blessing of truth and unwavering faith was divinely conferred upon Peter and his successors in this Chair, that they might carry out their lofty office for the salvation of all, so that the whole flock of Christ, guarded by them from the poisonous food of error, might be fed with the nourishment of heavenly

doctrine, and, through the removal of the occasion of schism, the universal Church might be preserved in unity, and, standing on its foundation, might show a firm front against the gates of hell.

But forasmuch as in this very age, when the saving efficacy of the Apostolic office is so urgently needed, not a few are found who belittle its authority, we consider it in every way necessary to affirm solemnly the prerogative which the only-begotten Son of God vouchsafed to link with the supreme pastoral office.

Whence, faithfully cleaving to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian peoples, We, with the approval of the Sacred Council, teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is to say, when, in exercise of the office of Pastor and Teacher of all Christians, in virtue of his supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, by the divine assistance promised him in blessed Peter, he has that infallibility with which the divine Redeemer willed that his Church should possess in defining doctrine concerning faith and morals; and hence, that such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable. [Chap. 4.]

Purgatory

Whereas the Catholic Church, instructed by the Holy Spirit, has, from the sacred writings and the ancient tradition of the Fathers, taught, in sacred Councils, and very recently in this œcumenical Synod, that there is a Purgatory and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy Synod enjoins on bishops that they diligently endeavour that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred Councils, be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ. But let the more difficult and subtle questions, both those which tend not to edification and those from which for the most part there is no increase of piety, be excluded from popular discourses before the uneducated multitude.

In like manner, such things as are uncertain, or which labour under an appearance of error, let them not allow to be made public and treated of. While those things which tend to a certain kind of curiosity or superstition, or which savour of filthy lucre, let them prohibit as scandals and stumblingblocks of the faithful. But let the bishops take care that the suffrages of the faithful who are living, namely, the sacrifices of masses, prayers, alms, and other works of piety, which have been wont to be performed by the faithful for the other

faithful departed, be piously and devoutly performed, in accordance with the institutes of the Church; and that whatsoever is due on their behalf, from the endowments of testators, or in other way, be discharged, not in a perfunctory manner, but diligently and accurately, by the priests and ministers of the Church, and others who are bound to render this (service). [Council of Trent, Session 25, *Decree concerning Purgatory.*]

If any one saith, that after the grace of justification has been received, the guilt is remitted to every penitent sinner, and the debt of eternal punishment is blotted out in such wise that there remains no debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance can be gained to the kingdom of heaven; let him be anathema. [Session 6, Canon 30.]

Indulgences

Whereas the power of conferring indulgences was granted by Christ to the Church; and she has, even in the most ancient times, used the said power, delivered unto her by God; the sacred holy Synod teaches, and enjoins, that the use of indulgences, for the Christian people most salutary, and approved of by the authority of sacred Councils, is to be retained in the Church; and it condemns with anathema those who either assert that they are useless, or who deny that there is in the Church the power of granting them. In granting them, however, it desires that, in accordance with the ancient and approved custom in the Church, moderation be

observed; lest, by excessive facility, ecclesiastical discipline be enervated.

And being desirous that the abuses which have crept therein, and on account of which this honourable name of indulgences is blasphemed by heretics, be amended and corrected, it ordains generally by this decree, that all evil gains for the obtaining thereof—whence a most prolific cause of abuses amongst the Christian people has been derived—be wholly abolished. But as regards the other abuses which have proceeded from superstition, ignorance, irreverence, or from whatsoever other source, since, by reason of the manifold corruptions in the places and provinces where the said abuses are committed, they cannot with convenience be specially prohibited, it commands all bishops diligently to collect, each in his own church, all abuses of this nature, and to report them in the first provincial Synod; that, after having been reviewed by the opinions of the other bishops also, they may forthwith be referred to the Sovereign Roman Pontiff, by whose authority and prudence that which may be expedient for the universal Church shall be ordained; that thus the gift of holy indulgences may be dispensed to all the faithful, piously, holily, and incorruptly. [Session 25, *Decree concerning Indulgences.*]

Invocation of Saints

The holy Synod enjoins on all bishops, and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic

Church received from the primitive times of the Christain religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred Councils, they specially instruct the faithful diligently concerning the intercession and invocation of saints, the honouring of relics, and the legitimate use of images: teaching them that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers and help for obtaining benefits from God, through His Son, Jesus Christ our Lord, who is alone our Redeemer and Saviour; but that they think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who assert either that they do not pray for men, or that the invocation of them to pray for each of us even in particular is idolatry; or, that it is repugnant to the Word of God, and is opposed to the honour of the one mediator of God and men, Christ Jesus; or, that it is foolish to supplicate, vocally or mentally, those who reign in heaven.

Veneration of Relics

Also, that the holy bodies of the holy martyrs, and of others now living with Christ—which bodies were the living members of Christ and the temple of the Holy Spirit, and which are by him to be raised unto eternal life, and to be glorified—are to be venerated by the faithful; through which bodies many benefits are bestowed by God on men; so that they who affirm that

veneration and honour are not due to the relics of saints, or that these and other sacred monuments are uselessly honoured by the faithful, and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid, are wholly to be condemned, as the Church has already long since condemned, and now also condemns them.

Images

Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints are to be had and retained particularly in temples, and that due honour and veneration are to be given them; not that any divinity, or virtue, is believed to be in them, on account of which they are to be worshipped; or that anything is to be asked of them; or that trust is to be reposed in images, as was of old done by the Gentiles who placed their hope in idols; but because the honour which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before which we uncover the head and prostrate ourselves, we adore Christ; and we venerate the saints, whose similitude they bear: as, by the decrees of Councils, and especially of the second Synod of Nicæa, has been defined against the opponents of images.

And the bishops shall carefully teach this—that, by means of the narratives of the mysteries of our Redemption, portrayed by paintings or other representations, the people are instructed, and confirmed in

1	2
The forgiveness of Sins ;	I confess one Baptism for the remission of Sins ;

remembering, and continually revolving in mind the articles of faith ; as also that great profit is derived from all sacred images, not only because the people are thereby reminded of the benefits and gifts bestowed upon them by Christ, but also because the miracles which God has performed by means of the saints and their salutary examples are set before the eyes of the faithful ; that so they may give God thanks for those things, may order their own lives and manners in imitation of the saints, and may be excited to adore and love God and to cultivate piety.

And if any abuses have crept in among these holy and salutary observances, the holy Synod ardently desires that they be utterly abolished, in such wise that no images suggestive of false doctrine, and furnishing occasion of dangerous error to the uneducated, be set up. And if at times, when expedient for the unlettered people, it happens that the facts and narratives of sacred Scripture are portrayed and represented, the people shall be taught that not thereby is the Divinity represented, as though it could be seen by the eyes of the body, or be portrayed by colours or figures.

3	4
I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original Sin and justification.	

Moreover, in the invocation of saints, the veneration of relics, and the sacred use of images, every superstition shall be removed and all filthy lucre be abolished. [Session 25.]

Sin and Justification

The holy Synod declares first that, for the correct and sound understanding of the doctrine of Justification, it is necessary that each one recognise and confess that, whereas all men have lost their innocence in the prevarication of Adam—having become unclean, and, as the Apostle says, by nature children of wrath, as has been set forth in the decree on original sin—they were so far the servants of sin, and under the power of the devil and of death, that not the Gentiles only by the force of nature, but not even the Jews by the very letter itself of the Law of Moses, were able to be liberated, or to arise therefrom, although free will, attenuated as it was in its powers, and bent down, was by no means extinguished in them. [Session 6, Chap. 1.]

Whence it came to pass that the heavenly Father, the Father of mercies and the God of all comfort, when

that blessed fulness of the time was come, sent unto men Jesus Christ, his own Son—who had been, both before the Law, and during the time of the Law, to many of the holy fathers announced and promised—that he might both redeem the Jews who were under the Law, and that the Gentiles, who followed not after justice, might attain to justice, and that all men might receive the adoption of sons. Him God hath proposed as a propitiator, through faith in his blood, for our sins; and not for our sins only, but also for those of the whole world. [Chap. 2.]

But, though he died for all, yet do not all receive the benefit of his death, but those only unto whom the merit of his passion is communicated. For as in truth men, if they were not born propagated of the seed of Adam, would not be born unjust—seeing that, by that propagation, they contract through him, when they are conceived, injustice as their own—so, if they were not born again in Christ, they never would be justified; seeing that, in that new birth, there is bestowed upon them, through the merit of his passion, the grace whereby they are made just. For this benefit the Apostle exhorts us evermore to give thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love, in whom we have redemption and remission of sins. [Chap. 3.]

By which words a description of the Justification of the impious is indicated—as being a translation, from

that state wherein man is born a child of the first Adam, to the state of grace, and of the adoption among the sons of God through the second Adam, Jesus Christ, our Saviour. And this translation, since the promulgation of the Gospel, cannot be effected without the laver of regeneration, or the desire thereof, as it is written: Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. [Chap. 4.]

The Beginning of Justification

The Synod furthermore declares, that in adults the beginning of the said Justification is to be derived from the preventing grace of God, through Jesus Christ, that is to say, from his vocation, whereby, without any merits existing on their parts, they are called; that so they, who by sins were alienated from God, may be disposed, through His quickening and assisting grace, to convert themselves to their own justification, by freely assenting to and co-operating with the said grace: in such sort that, while God touches the heart of man by the illumination of the Holy Ghost, neither is man himself utterly passive while receiving that inspiration, forasmuch as he is also able to reject it; yet is he not able, by his own free will, without the grace of God, to move himself unto justice in his sight. Whence, when it is said in the sacred writings, Turn ye to me, and I will turn to you, we are admonished of our liberty; and when we answer, Convert us, O Lord, to thee, and we shall be converted, we confess that the grace of God comes before to help us. [Chap. 5.]

Now adults are disposed unto the said justice when stirred up and assisted by divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised—and this especially, that God justifies the impious by his grace, through the redemption that is in Christ Jesus; and when, understanding themselves to be sinners, they, by turning themselves from the fear of divine justice, whereby they are profitably agitated, to consider the mercy of God, are raised unto hope, having confidence that God will be merciful to them for Christ's sake; and they begin to love him as the fountain of all justice, and are therefore moved against sins by a certain hatred and detestation, to wit, by that penitence which must be performed before baptism; lastly, when they purpose to receive baptism, to begin a new life, and to keep the commandments of God. Concerning this disposition it is written: He that cometh to God, must believe that he is, and is a rewarder of them that seek him; and, Be of good faith, son, thy sins are forgiven thee; and, The fear of the Lord driveth out sin; and, Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost; and, Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; finally, Prepare your hearts unto the Lord. [Chap. 6.]

This disposition, or preparation, is followed by

Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace and of the gifts whereby man before unjust becomes just, before an enemy becomes a friend, that so he may be an heir according to hope of life everlasting. [Chap. 7.]

Cause of Justification

Of this Justification the causes are these: the final cause, indeed, is the glory of God and of Jesus Christ, and life everlasting; while the efficient cause is a merciful God who washes and sanctifies freely, signing, and anointing man with the Holy Spirit of promise, who is the pledge of our inheritance. The meritorious cause is his most beloved only-begotten Son, our Lord Jesus Christ, who, when we were enemies, for the exceeding charity wherewith he loved us, won Justification for us by his most holy Passion on the wood of the cross, and made satisfaction for us unto God the Father; the instrumental cause is the sacrament of Baptism, which is the sacrament of faith, without which no man was ever justified; lastly, the sole formal cause is the justice of God, not that whereby he himself is just, but that whereby he maketh us just, that, namely, with which we, being endowed by him, are renewed in the spirit of our mind, and we are not only reputed, but are truly called, and are, just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to

every one as he wills, and according to each one's proper disposition and co-operation.

For, although no one can be just but he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet is this done in the said justification of the impious, when, by the merit of that same most holy passion, the charity of God is poured forth, by the Holy Spirit, in the hearts of those that are justified, and dwelleth therein; whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all infused together, faith, hope, and charity. For faith, unless hope and charity be added thereto, neither unites man perfectly with Christ nor makes him a living member of his body. [For which reason it is most truly said that, Faith without works is dead and profitless; and, In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by charity.

This faith catechumens beg of the Church—agreeably to a tradition of the Apostles—previous to the sacrament of Baptism; when they beg for the faith which bestows life everlasting, which, without hope and charity, faith cannot bestow. And hence also do they immediately hear that word of Christ: If thou wilt enter into life, keep the commandments. Wherefore, when they have received true and Christian justice, they are bidden, immediately on being born again, to preserve it pure and unspotted, as the first robe given them through Jesus Christ instead of that which

Adam, by his disobedience, lost for himself and for us, that so they may bear it before the judgment-seat of our Lord Jesus Christ, and may have life everlasting. [Chap. 7.]

And whereas the Apostle saith that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the foundation and the root of all justification, without which it is impossible to please God and to come into the fellowship of his sons; but we are said to be justified freely because none of those things which precede justification, whether faith or works, merit the grace itself of justification. For, if it be a grace, it is not now by works; otherwise, as the same Apostle says, grace is no more grace. [Chap. 8.]

Decree concerning Original Sin

1. If any one does not confess that the first man, Adam, when he had transgressed the commandment of God in Paradise, immediately lost the holiness and justice wherein he had been constituted, and that he incurred, through the offence of that prevarication, the wrath and indignation of God, and consequently death, with which God had previously threatened him, and, together with death, captivity under his power who thenceforth had the empire of death, that is to say, the devil, and that the entire Adam, through that

1	2
the resurrection of the body,	And I look for the resurrection of the dead,
and the life everlasting.	and the life of the world to come.

offence of prevarication, was changed, in body and soul, for the worse, let him be anathema.

2. If any one asserts that the prevarication of Adam injured himself alone, and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone, and not for us also; or that he, being defiled by the sin of disobedience, has only transfused death and the pains of the body into the whole human race, but not sin also, which is the death of the soul; let him be anathema: forasmuch as he contradicts the Apostle, who says: By one man sin entered into the world, and by sin death; and so death passed upon all men, in whom all have sinned.

3. If any one denies that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt

3	4
	[The Creed of Pius IV. thus concludes: "This true Catholic faith, out of which no one can be saved, which I now freely profess and sincerely hold, I, the same — promise, vow, and swear with God's help most constantly to retain and confess entire and unstained to the end of my life. So may God help me and these his holy Gospels."]

of original sin is remitted, or even asserts that the whole of that which has the true and proper nature of sin is not taken away, but says that it is only rased, or not imputed; let him be anathema. For, in those who are bo n again, there is nothing that God hates, because there is no condemnation to those who are truly buried together with Christ by baptism into death; who walk not according to the flesh, but, putting off the old man, and putting on the new which is created according to God, are made innocent, immaculate, pure, harmless, and beloved of God, heirs indeed of God, but joint heirs with Christ; so that there is nothing whatever to retard their entrance into heaven. But this holy Synod confesses and is sensible that in the baptized there remains concupiscence, or an incentive

to sin, which, being left for our exercise, cannot injure those who consent not, but resist manfully by the grace of Jesus Christ; yea, he who shall have striven lawfully shall be crowned. This concupiscence, which the Apostle sometimes calls sin, the holy Synod declares that the Catholic Church has never understood to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin. And if any one is of a contrary sentiment, let him be anathema.

The same holy Synod doth nevertheless declare that it is not its intention to include in this decree, where original sin is treated of, the blessed and immaculate Virgin Mary, the Mother of God; but that the constitutions of Pope Sixtus IV.,[1] of happy memory, are to be observed, under the pains contained in the said constitutions, which it renews. [Session 5.]

The Way of Salvation

This is the Catholic faith: which, unless a man honestly and firmly believe, he cannot be saved. [Athanasian Creed.]

[1] In 1483 Sixtus IV., who had in 1476 most strongly approved of the Feast of the Conception, in the Constitution "*Grave nimis*" condemned those "who presumed to affirm" that any one holding that the Virgin Mary was preserved in her conception from the taint of Original Sin contracted stain of heresy. He further willed that the feast should be solemnly kept, approved a special mass and office for it, and applied numerous indulgences to its observance. (Passaglia, *De Immaculato Deiparæ Semper Virginis Conceptu*, vol. iii., § 1620.)

Far be it from us, Venerable Brothers, that we should dare to set limits to the divine mercy, which is infinite; far be it from us that we should wish to sound the hidden counsels and judgments of God, which are deep abysses, that cannot be fathomed by human thought. But it is our Apostolic duty to rouse your episcopal solicitude and watchfulness, so that, so far as you are able, you repel from the minds of men that error, as fatal as it is impious, that the way of salvation may certainly be found in any religion. . . . For it is to be held of faith that no one can be saved outside the Apostolic Roman Church, which is the only arc of salvation, and that he who will not enter into it will perish in the flood; nevertheless it must equally be held that he who is in ignorance of the true religion, if this is invincible, is therefore in no way culpable in the sight of God. Now who shall think himself sufficient to be able to set limits to this sort of ignorance, bearing in mind the manner and variety of peoples, places, talents, and of all other circumstances whatsoever. [Allocution of Pope Pius IX., Dec. 9, 1854.]

It is known to us and to you that they who labour under invincible ignorance with regard to our most holy religion, yet who earnestly observe the natural law and its precepts which are imprinted by God in the hearts of all, and are prepared to obey God and live an honest and right life, can, in virtue of the divine light and grace, obtain eternal life. [Encyclical of Pope Pius IX. to the Cardinals, Archbishops, and Bishops of Italy, August 10, 1863.]

BOOKS OF REFERENCE

THE simplest, and in some ways the best, account of Catholic faith and practice is to be found in what is called *The Penny Catechism* (A Catechism of Christian Doctrine), a small book issued, with the sanction of the bishops, for the use of children.

A much fuller, though still a simple explanation of Catholicism is to be found in *Catholic Belief*, by the Very Rev. J. Faà di Bruno (Burns & Oates, London), a book which has had an enormous sale. Almost everything an inquirer wishes to know will be found in this small volume.

Credentials of the Catholic Church, by Archbishop Bagshawe (Washbourne, London), is another worthy and simple exposition. These two books are written from an apologetic standpoint.

Of more advanced books, that which appeals to the present writer as giving the most cogent reasons for maintaining the *apostolicity* or essential antiquity of present-day Catholicism is Newman's *The Development of Christian Doctrine* (Longmans, London).

A very stimulating presentment of the Infallibility of the Pope is to be found in *Infallibility*, by V. M'Nabb, O.P. (Longmans, London). A clear and succinct account of the dogma of the Immaculate Conception will be found in an article by Bishop Hedley in the last edition of the *Encyclopædia Britannica*.

An authoritative exposition of these subjects and of all points of Catholic interest will be found in the *Catholic Encyclopædia* (Caxton Publishing Co., London), which also gives a bibliography, such as this small book could not pretend to give.

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